

Research Article

Adjusted Meanings of Moral-Spiritual
Concept Defining Units

Linguistics

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Abstract

This article dedicated to the research of Adjusted meanings of Moral-spiritual concept defining units in the Uzbek language. And also analyzed the semantic analysis of grammatical shape lexemes of specialized meaning and provide corresponding recommendation for lexicographical practice in Uzbek language is one of the actual challenges of linguistics as today's challenge.

Creation of new consequent meanings of the units during the second level of conceptual specialization and this concept describing a particular concept peculiar to a specific sphere is mostly presented as *hoslangan* (peculiar/adjusted) meanings. We have decided to conventionally entitle unit of this level of specialization as *hoslangan* (peculiar/adjusted). In order to prove the expediency of the entitlement *adjusted* in regards to its correspondence to our goals we shall refer to the definitions of the word *hos* (peculiar, adjusted) mentioned in the Explanatory Dictionary of Uzbek language:

“HOS [arabic خاص — special, separate; own, personal] 1 Peculiar, belonging of a particular thing to one person. *Bolalarga hos qiliq* (A deed peculiar to a child). *Rahbarning o‘ziga xos ish uslubi* (A work of a leader peculiar to him). *Klara ayollarga xos chiroyli harakat bilan sochini orqasiga tashlab yubordi*. (Klara has waved her hair with beautiful action peculiar to women). U.Khoshimov, *Qalbingga quloq sol* (Listen to your heart). *Chol keksalarga xos boqish bilan bir zum tikildi* (A whitebeard has stared for while with his glance peculiar to the old): — *Kel, chirogim, nima hizmat?* (Come over, darling, what can I do?). Oybek, Selected works. **Peculiar**, differentiating from others. *Shahrimiz me'morchilik qiyofasi o‘ziga xos go‘zallikka ega*. (Construction facilities of our city are peculiarly beautiful). From newspaper.

2 Belonging to a one person only, being used by one person, personal. *Oq otliq Bobur Mirzo yuzdan ortiq beklari va xos navkarlari bilan... tog‘ etagiga yaqinlashib qolgan edi* (Bobur Mirzo on white horse along with aldermen and own soldiers exceeding hundred.. had almost approached foothill). P.Qodirov, *Starry night*.

HOSLANMOQ to specialize, to adjust. *Biroq bu suz.. faqat bir munosabatni — zidlov, kuchaytiruv munosabatni ifodlashga hoslanib qolgan*. (Hence this word has adjusted to express one relation only – adversative and strengthening relations. “UTA” [9, IV, p. 414].

As it can be seen, at both the explanation words *xos* and *xoslanmoq* mostly carry a concept of “possession”, “ownership”, “belonging”. Russian *modulatsiya* (modulation) can also equalized to a word “*moslashmoq*” (adjust).

Thus, we do hope that adjusted meaning can be used upon the second special type of concept specialization and this can be justified.

Initial mentions on the words carrying a unitary specialized concepts as “adjusted” were made by H.Nematov and R.Rasulov in their manual “Uzbek tili sistem leksikologiya asoslari” (Basics of Uzbek language system lexicology) - (Tashket: Uqituvchi Publishers, 1995). Scientists have reiterated a word *ixtisoslashmoq* (to specialize) 9 times whereas they underlined each of them to carry a separate meaning. We shall try to comment few of them.

Authors have mentioned that variation of concept of derivative lexemes appearing from unification of morphemes of a word form either derivative words would vary from its initial meaning is called *ixtisoslashish* (specialization). Provided as an example meaning of *o'ynash* (to play) lexeme [verb+ish=name of activity] is an output of a word form and the sentence *Bolalar juchaga o'ynashga chiqishdi* (Children had gone out for playing) carries a word form which have overwhelmed its initial meaning, assembled in shape and diverged into a special event in the reality: "This concept is being provided on the example of a Russian word *lyubovnik/lyubovnitza*" (paramour/mistress). In this context the word *uynash* is ready to represent an independent lexeme in the language. Words as *uhshash* (similar), *qarash* (glance), *yo'nalish* (direction), *jo'nalish* (departure), *qurilish* (construction), *yig'ilish* (meeting), *tanish* (acquainted), *ko'rinish* (view) do also carry a specialized meaning, formally shaped and diverted into lexemes. Transition of part of speeches into language parts - lexemes as a result of assemblance is an often met process" [7, p. 34]. Thus, specialization (adjustment) in derivative words had been reasonably justified by the scientists. This can be seen on the example of a word *yetakchi* (leading):

YETAKCHI 1. Staying behind during a physical action. *Har bir poda va galaning yetakchi boshlig'i - serkasi bo'ladi* (Each herd has its own leader - pacer). *"Fan va turmush"* (Science and life). *Gala boshidagi yetakchi o'rdak allaqanday ovoz bilan churillab, o'z etagidagilarni ogohlantirib boradi* (A leadning duck of the flock would make some sound to warn others behind on the danger). R.Beknoyoz, *Havo yo'li* (Airway).

2. Guide, leader. *Ko'pchilikka yetakchi, katta-kichikka baravar, qandini ursin!* (A leader for many, equal to all, let him desiderate) N.Maqsudi, *Umidli bola* (Hopeful boy). *Nazira Yo'ldosheva yirik xo'jalikning jonkuyar yetakchisi* (Nazira Yuldosheva is a devoted leader (best worker) of a huge farm. *"O'zbekiston ko'riklari"*.

3. xos Main designation. *"Kamolot" yetakchisi* (Having Chief designation in "Kamolot") [9, II, p. 17].

As it can be seen, the third meaning of the word is a specialized meaning, and describes a special designation. And second meaning can be provided as a specialized shape of the first one.

Conceptual specialization can be encountered not only in derivative words, indeed, fundamental words also:

YETTI (Seven) 1 digit 7 and any digit, amount expressed with this figure.

2 ethn. An event organized on the seventh day after the death of a person [9, II, p. 19].

Since name of the event is related with the concept *"yetti kun"* (seven days), it stays not on onymic, but in polysemantic relation with the first meaning of lexeme *yetti* (seven).

Mentioning that the most expedient way of lexeme formation is terminalization and terminologization, authors underline terminalization as vital ways of conceptual specialization as well. "If colloquial derivations are described from the angle of a particular sphere, and if their concept is being specialized (adjusted – G.T.), then these derivations can turn independent lexemes, terms. Namely, the verb *singishmoq* has been loaded biological and linguistic specialized meanings, and referred to Russian *"assimilatsiya"* (assimilation) (digestion of food in biology and similarity of sounds staying next to each other in linguistics due to mutual influence). Due to such personal concepts all of the term do shape separate lexemes" [7, p. 35]. In our opinion, the word *singishmoq* itself is, whereas its terminological concept is considered to be a specialized meaning in physiology either linguistics. When, semantic style uniting an initial concept of the present terminological meaning and *singishmoq* lexeme is absolutely stable and steady.

Especially, the following opinion of the scientists avail us to reveal the features of conceptual specialization and consider to be of vital methodological value. Dictionary contains four general and one specialized (adjusted - G.T.) meanings of the word *tana* (body) as well as few examples: 1) person with huge body; 2) body injury; 3) he (his body) would never become sick; 4) stem of big kayragach (tree). At examples 1-3 stipulate various views of one seme ("middle of the body between a head and legs") as in all of these examples a lexeme *tana* is in similar relation with lexemes *bosh*, *bo'yin*, *oyoq*, *qo'l* (head, neck, leg, hand). But the forth example a lexeme *tana* falls in paradigmatic relations with lexemes *shoh*, *ildiz*, *barg* (spur, root, leaf). This proves this seme to be an independent one being realized in one circle, but expressing various meanings. I.e., in collocation *tanadini kesmoq* both the semes are realized, but stipulate various meanings. It is mentioned that notwithstanding representation in one reality, but reservation of its concept and function is considered to be a vital evidence indicating independency of the meanings of these language units [7, p. 54].

Conceptual specialization can be separated into two types:

- 1) conceptual specialization appearing due to representation of a new event by the very lexeme seme;
- 2) conceptual specialization appearing due to colloquial realization of a lexeme concept into lingual one.

Conceptual specialization of lexeme semes in Uzbek language is peculiarly seen in the units expressing concepts of national independence ideology and national spiritual sphere. Being present in our language from long ago, such event result appearance of new units of specialized meaning during formation and development of ideology of the Independence of Uzbekistan. We shall analyze few of them below.

The word *G'oya* (ideology) with its third general meaning in Explanatory Dictionary of Uzbek language ("an idea, opinion, aim, goal on doing any action"). But its first and third meanings are characterized to be philosophical and scientific:

1. Reflecting of reality in mind, expressing person's relation to it, composing basics of world-view, an idea, concept, collection of imaginations leading towards goals and aims. Examples: 1. *Eski g'oya va qarashlar ularni yuzaga keltirgan shart-sharoitga nisbatan yashaydi* (Old ideologies and views are alive due to the terms resulting them).

2. *Yozingiz, mana shu Quron hurmati bilan qasamyod qilib aytamanki, men o'zimning kurashchan qobiliyatimni shu jamiyatning g'oyalari yo'lida tagatajakman* (Please put down, with impost of this Quran I swear that I shall utilize my pully abilities on the ideologies of the present society).

3. *Dinning vazifasi – g'oya va e'toqodlar tizimini sharhlash, izohlash hamda qayta ishlashdan iborat* (The role of a religion is to commenting of system of ideologies and beliefs, interpretation and processing). As it can be known from the examples, in its specialized meaning, a concept in the circle of *g'oya* is characterized under a seme "social". And it differs from concepts of general use with this peculiarity.

Third (second specialized) meaning is narrower in its philosophical concept: "main idea indicating contents and fundamental peculiarity of imaginative, political either scientific works": *Asarlarning xalq mulki bo'lib qolishiga sabab shuki, u asarlar mag'ziga singdirilgan g'oya kishilar diliga, ularning istaklariga yaqindir*. (The reason why the works become national property is in that the ideology inculcated into the pulp of the works is close of people and their mind, close to their wishes). N.Safarov, *Olovli izlar* (Flaming trace). *Bu novellalar muayan ma'noda mustaqil "asar"dek taasurol qoldiradi va ayni vaqtda bir-biri bilan bog'lanib, umumiy asarning g'oyasi va ruhini ochishga bo'ysundiriladi*. (These novels leave impression of independent "work" in particular concept, meanwhile are mutually linked and tackle to reveal work's ideology and esprit) S.Siyoev, *Yoruqlik* (Serenity).

Concepts can be degreed on this basis as following. According to scope of utilization: “reflecting reality in mind, expressing person's relation to it, representing basics of world-view, idea, concept, collection of imaginations leading towards aim” – “idea, opinion aim and purpose on doing a particular action” – “main idea indicating contents and fundamental peculiarity of imaginative, political either scientific work”.

Concepts and lexeme can be used in one coverage while context serves for differentiation of them from each other, i.e., let's say, we can't verify which of the meaning is realized from the word-collocation *g'oya uchun kurashmoq* (struggle for ideology) out of three meanings of the very collocation provided above. Derivations of *Goya* as *g'oyali*, *goyasiz* also avail the same *nature*. At first glance meanings as “reflecting the reality in mind, expressing persons relation to that, composing the basics of world-view, idea, concept, collection of imaginations leading towards aims and purposes” can't be realized in derivations as *g'oyasiz* and *g'oyali*. But presence of collocations as *bunyodkor g'oyali* and *vayronkor g'oyali* divert our imagination.

Lexeme *Vatan* (homeland) has four meanings:

VATAN 1 A place of birth of a person. *Bulbul chamani sevar - odam Vatanni*. (Nightingale loves parterre - human his homeland) Proverb. *U uzoq vatani, ota-onasi, sermehnat, serparvarish, hamma vaqt bolalarning qiy-chuvi bilan tulgan katta oilani.. eslardi* (He would recall his far-away homeland, parents, laborious, tending, always full of kids clamour big family). Oybek, *Quyosh qoraymas* (The Sun will never blacken). *Tug'ilgan vatanim - shu O'zbekiston* (My place of birth - this Uzbekistan).. Fozil Yuldosh ugli.

2. A country of birth of a person. *Ona Vatan. Ulug Vatan. Kishining qadri amali va unvoni bilan emas, vataniga, xalqiga qilgan xizmati bilan o'lchanadi*. (Person's value is evaluated not by his designation, but with his deeds for his homeland and his nation) Shuhrat, *Shinelli yillar* (Years of surtout).

3. A place of permanent residence. *Kim Qashqarni vatan qildi, kim Enasoy tomonda* (Some has made his homeland in Qashqar, some in Enasoy). Muhammad Yusuf. *Taqdir qilgan joyda vatan qilamiz, ajal yetgan joyda bir kun o'lamiz*. (We shall make homeland in the place given by destiny, and pass away in the day given to us). “Yusif va Ahmad”. *Andijondan Mirzacho'lga kelib, cho'lni vatan qilgan, guzani o'z farzandi bilgan G'anisher Yunusov nomini xalqimiz bir umr yodda saqlaydi*. “O'zbekiston qo'riqlari”.

3. A place of residence, shelter. *Yoshi yigirma beshni qoraladi. Lekin boshida na bo'yradek vatani bor, na jonida halovati*. S.Siyoev, Avaz. *Tiktepada turadigan vatani yuq, otasidan qolgan choldevor buzilib, yorilib ketgan*. A. Qodiriy, *Obid ketmon*.

4. A place of origin of plant and etc. *Uy limoni - butagullilar oilasiga mansub, doim yashil subtropic o'simlik. Vatani — Xitoy, Yaponiya, Sharqiy Hindiston*. “Household encyclopedia” [9, I, p. 445].

Only second meaning out of the above (“a country of birth”) is characterized to be specialized to the nomination unit systems of national independence ideology.

Definition of *fikr* (idea) stay separate within the system of nomination units defining National spirituality concepts. The word *Fikr* also engenders collocations as *mustaqil fikr* (independent opinion), *mustaqil fikrli* (of independent opinion), *fikriy zaiflik* (shortage of mind). EDUL stipulates the following meanings of this lexeme:

1. Thought, imagination of a person or a thing.
2. Decision, outcome defining relation on a thing.
3. Advice, recommendation given on a thing.
4. Aim, purpose to reach something or to do something.
5. Comparative investigation of a thing or event, results of discussions, decision.
6. Concept, knowledge; mind, intellect.
7. Way of world apprehension; world-view.
8. (*along with possessive affixes and -cha affixe*). Accessory of an idea being spoken to a particular person.

We may say that only seventh meaning out of all is specialized to national ideology. Examples: 1. *Yoshlar "yangi fikr", "eski fikr" degan gaplarni yigishtirib.. ulamolar oldida adab saqlashlari kerak.* (Youth should stop saying "old thought" or "new thought" and be polite in front of clergy). Oybek, Selected works. 2. *Otamning, ham o'zinning qanday fikr va maslak kishisi ekanligimizni aytib o'tmoqchi bo'laman* (I would say on me and my father what kind of persons of mind and advice we are). A.Qodiriy, *O'tgan kunlar*. 3. *Uni o'qidingizmi, insof bilan ayting, asarda qanday zararli fikr bor* (If you have read it, tell me frankly, what kind of harmful idea is there?). Oybek, *Nur qidirib*. 4. *Qishloq aholisi mulla O'sar degan ochiq fikrli o'rta dehqonni komissar qilib sayladi* (Country people have selected an open minded man Usar as a commissioner). M.Urinhujaev, *Unutilmas kunlar* (Memorable days).

From the above it can be concluded that one of the lexeme seme limits with special sphere of utilization, and avails a new feature based on this concept. These concepts turn to be specialized terminological concepts, and do not break relations with initial meaning, whereas stable "ropes" are available between them. lexeme can easily realized as in initial as well as in derivative concept and both concepts can easily be read. This also stipulates independency of derivative concept.

As mentioned above, grammatically shaped words are also specialized along with the lexemes, while their utilization and general concepts, moreover, can be used for expression of concepts of a limited specialized sphere, i.e., availing a terminological aspect are often encountered in the language. For example, a verb *ajratmoq* is a grammatically new shaped form of *ajramoq* verb, whereas it has over-passed to express a new meaning and there are particular laxity in relations between the initial lexeme. Moreover, in some cases word form avails a terminological aspect: *aborigen – aborigenlar, avtomatlashmoq – avtomatlashtirmoq*.

Thus, grammatically shaped lexemes should be differentiated in two cases of utilization:

- 1) general use;
- 2) terminological use.

National independence ideology and national ideology is allocated in the terminological system with often utilization of definitions as *demokratlashmoq, demokratlashtirmoq*: such as *islohotlarning demokratlashuvi, jamiyatni demokratlashtirmoq, saylovlarni demokratlashtirmoq*. Example: *Dasturda parlamentarizm, jamiyatni demokratlashtirish, inson huquqlari, sog'lom turmush tarzi tushunchalarini targ'ib qilish bilan bog'liq masalalar asosiy o'rin tutadi*. From newspaper. *Mamlakatimizda olib borilayotgan iqtisodiy islohotlarni chuqurlashtirish, jamiyatni demokratlashtirish maqsadida, ana shu ishlarni izchil davom ettirish maqsadida yangi 2006 yil "Homiylar va shifokorlar yili" deb e'lon qilindi*. From newspaper. *Hozirgi kunda amaliyotda noa'naviy usullarni qo'llash dars jarayonini demokratlashtirish, o'qituvchi va o'quvchi hamkorligini, ijodkorligini rivojlantirmoqda*. From newspaper.

Nomination unit *demokratlashtirmoq* has appeared on the basis of grammatical formation of *demokratlashmoq* word form originating from lexeme *demokrat*:

DEMOKRATLASHMOQ – to follow a democratical development, to found on democracy basis, to appear on the basis of democratic background. *Davlat boshqaruvini demokratlashtirmoq*. (To democratize governance). *Qonunning demokratlashuvi* (Democratization of legislation).

The word *demokratlashtirmoq* is not commented in EDUL and this is linked this word carrying a same vocabulary meaning with the word *demokratlashmoq*. But the word *demokratlashtirmoq* prevails the word *demokratlashmoq* in its utilization in scientific sources. In this context, we think that it is essential to present both *demokratlashtirish* and *demokratlashmoq* as nomination nunit of adjusted meaning of lexicographic article:

DEMOKRATLASHTIRMOQ *demokratlashmoq* ф.о.н. To put society's either its particular sphere or special social-political and similar system on democratic path. *Jamiyat hayotini demokratlashtirish jarayonini yanada chuqurlashtirish, uning izchilligi va samaradorligini ta'minlash - mamlakatimizda amalga oshirilayotgan siyosiy islohotlarning eng asosiy yo'nalishidir*. From Newspaper. *Demokratiya tamoyillariga, umuminsony qadriyatlar va meyorlarga mansublik siyosati respublika ijtimoiy hayotini demokratlashtirish jarayonlarida uz isini qoldirmoqda*. From newspaper [9, I, p. 595].

As a conclusion it may be said that semantic analysis of grammatical shape lexemes of specialized meaning and provide corresponding recommendation for lexicographical practice in Uzbek language is one of the actual challenges of linguistics as today's challenge

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